



# IMPRIMATUR

*Tho. Tomkyns* R. R<sup>mo</sup>. in  
Christo Patri ac Domi<sup>no</sup>  
D<sup>no</sup>. *Gilberto* divinâ Pro-  
videntiâ Archi-Epis. Cant.  
à fac. dom.

Ex Æd. Lambeth.  
June 2.





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*The Profitableness of Piety,*  
Opened in an  
**ASSIZE SERMON**  
Preach'd at  
**DORCHESTER.**  
*March 24. 1671.*

Before the Right Honourable  
Sir **RICHARD RAINSFORD** Knight,  
One of the  
*Judges* of the **KINGS BENCH.**

At the Request of  
The Right Worshipful **ROBERT SEIMER**  
Esquire; His Majesties High-Sheriff of the  
County of **DORSET.**

By *Richard West*, D.D. and Rector of  
*Shillingston* in the same County.

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*Discite Justitiam, moniti, & non temnere Divos. Virg. Æn. 6.*

— *Ubi non est Pudor,*

*Nec Cura Juris, Sanctitas, Pietas, Fides,*

*Instabile Regnum est. — Seneca in Thyest. Act. 2.*

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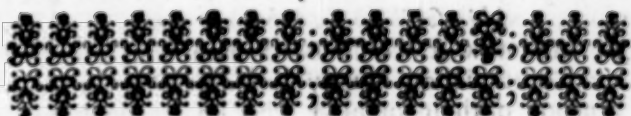
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1 Tim. Chap. 4. the latter part of the  
7<sup>th</sup> and the 8<sup>th</sup> Verses.

— Exercise thy Self rather unto  
Godliness.

*For Bodily Exercise profiteth little, but  
Godliness is Profitable unto all  
things, having Promise of the Life  
that now is, and of that which is to  
come.*

**W**HEN the Prophet *David* instructs  
the Judges of the Earth, the lesson  
he would have them learn is, *Serve* Psal. 2. 10.  
the Lord with Fear. And if you look into the  
character of *Jethro's* Justices of Peace, you will find  
their main qualification to be, *Men fearing God.* Exod. 18. 21.  
And great reason.

For first, They have their Commission and Au-  
thority from God. *By him Princes rule and Nobles,  
even all the Judges of the Earth,* Prov. 8. 16.

2. They Judge not for men, but for the Lord, who  
is with them in Judgment, 2 Chro. 19. 6. Again,

## An Assize Sermon

*Their Judgment is God's, Deut. 1. 17. and once more, God himself hath said they are Gods, Psal. 82. 6. And now it would be a monstrous Solecism and Contradiction, if they should be Ungodly Gods. I am not of their opinion who hold Dominion is founded in Grace, and make Saintship a Plea for Sovereignty ; but yet, considering that Dominion is oftentimes confounded for want of Grace in them that Govern ; and since S. Paul tells us, that the*  
*Saints shall Judge the World, yea the Angels hereafter in Heaven : and again, Since none can be glorious Saints there, who are not Gracious Saints here ; it is therefore very meet and necessary that Judges should Exercise themselves unto Godliness, on Earth ; for alas, it would be but a poor Priviledge, and a miserable Dignity, to Condemn Prisoners in this World, and to be themselves Condemned in the next, now, to have the Power of Gods, and then to have the Portion of Devils. Though then the Apostle prescribes this Counsel in my Text, to a*  
*Man of God ; yet it is very fit and proper to be given in Charge to you that are Gods of Men. To Exercise your selves unto Godliness ; it is not only your main Duty, but your greatest Interest and Concern, far above all the Income of the Heads Projects, or the Hands Performances ; for Bodily Exercise profiteth little, but Godliness ( which is seated in the Heart and shines in the Life of a Christian ) that is Profitable for All things, having Promise of the Life that now is, and that which is to come.*

1 Cor. 6. 2.

1 Tim. 6. 11.

1.

2.

In the words there is, first, An Exhortation, *Exercise thy self unto Godliness.* Secondly, A Powerful Argument to incourage and inforce it, drawn *ab Utili*, from the *Great Diana of Profit ; Godliness*

## Preach'd at Dorchester.

3

is profitable unto all things, having Promise of the Life that now is, and of that which is to come.

In the Exhortation, we have First, The Object, *Godliness*; Secondly, The Act, *Exercise*.

1.

2.

I shall begin with the Object, *Godliness*; and shew, first, what that is: In the Greek the word is *Eusebeia*, which signifies a Right Worship, or Awful Adoration of God. And here now the Great Question will be, What this Right Worship, or Religious Adoration of God is. The Truth and Life of it is

in a manner lost in the Quarrels and Disputes about it. It faring with Religion, as it did with the Woman in *Plutarch*, who having many Suiters, when every one could not have her to himself, they pull'd her in pieces that so none might have her. And thus among those several Sects and Subjects (which have been as numerous and busie almost as Insects) every one beats down the price of another mans Religion, to enhance the Value of their own; yea, *Et malunt nullam, quàm non suam*, some of them had rather there should be none, than that their own should not take place. But as the *Patriarchs* sheaves made obeysance to *Joseph's*, so must all other Religions bow down to Christianity; all other Books they must do homage to the Bible, and every Christian must subscribe to what the Gospel says is *Godliness*.

Gen. 37 7.

And now from thence the Schoolmen and other Divines, define *Godliness* to be a *Likeness* or *Conformity to God*; which Conformity is twofold.

1. A Conformity to the Nature of God; (as far as may consist with our capacity) and therefore Believers are said to be *partakers of the Divine Nature*, 2 *Pet.* 1. 4. The meaning of which is, not that we partici-

participate of his Substance, which is incommunicable, but that we are made like unto him, *First*, in his Attributes, and *secondly*, in his Affections.

1. In his Attributes, when we are Holy, Just, Merciful, Faithful and True, as God is, (for qualitie though not Equality) then we are the Image of God, as *Adam* was at first created, and by these God becomes, (as it were) Visible in man.

2. In his Affections, when we love what God loves, when we hate what God hates; when what pleases him, pleases us also; and when what grieves and provokes his Spirit, grieves and provokes ours too. This is Godliness as it is a conformity to the Divine Nature.

Mr. C. upon  
*Joh.*

2. True Godliness consists also in our Conformity to the Will of God, that is, to whatsoever he wills us to do, or not to do, in his Word. The Will of God, is (as one says) the Rule of Holiness, as his Nature is the Pattern of it. So that, as it is the root of all Sin, yea and a heavy Judgment too, when men make their own Will, Wit, Reason, Phancy, Humour, (things which some call Conscience) to be the Spring and Warrant of all their Actions; Thus it is the Power, and Perfection of Godliness (and consequently the way to true Happiness) when we do every thing in Obedience to Gods Commands, regulating all our works by his Word, and directing all to his Glory. This was the frame of *Adams* Heart in the state of Innocency, this was the disposition of Christs soul, when he humbled himself in our Humanity, and this is that, in which every Saint of God should be conformable to the Son of God, that so he may *be Holy as he is Holy*. Thus you see what Godliness is. But where now shall

shall we find this godliness? Is it to be found amongst all those who call themselves the Godly party? I wish with all my soul, that they were all such Conformists, to wit, *that they were Conformable to the Image of the Son of God*, as 'tis Rom. 8. 29. *Summa Religionis est imitari quem colis*, it is the sum and substance of Religion, to Imitate Him whom we worship. Those that are truly Godly, must be God-like. What the Devil in height of Pride once said concerning Knowledge, and Power, the same should every Christian in all Humility say concerning Holiness and Righteousness, *Ero similis Altissimo*, I will be like the most High. This, S. John calls a *walking as Christ walked*, 1 John 2. 6. And observe I pray, how that was, in some few acts of his ordinary Obedience.

1. Look on him in his Devotions, and he is Hearing, Reading, Kneeling on his Knees and Praying again, Luk. 4. 16. and again, in the same Form of words; and that in Luk. 22. 41. the Temple, and Synagogues, the publick places of Matth. 26. 44. Gods worship; where he carefully observed the Luk. 6. 6. Rites and Ordinances of the Church, though some Joh. 10. 22. of them were of bare Humane Institution, and held compared with Communion with it, though the Priests were corrupt 1 Mace. 4. 59. in their Office, and a Judas was amongst the Apo- Matth. 23. 3. stles. Matth. 26. 14.

2. Take him in the Kingdom, or Common-wealth, and he is subject to Authority; He payes Tribute, and Renders unto Cæsar the things that are Cæsars, Mat. 17. 25, 27. yea, though Cæsar gave not to God the things that Mar. 12. 17. are Gods.

3. Once more, look upon him in his Carriage and Converse with men of inferior rank and order, and you shall find him Meek, and Lowly, Peaceable, and Matth. 11. 29.

B

Patient,

Acts 10. 38.

Patient, alwayes going about to do good, even to them who made it their business to do him evil. And now, thou that callest thy self Saint, (though thou wilt not vouchsafe the Evangelists and Apostles that Name) how walkest thou in these respects?

1.

In the Church, thou art a stranger, yea a separatist; thou breakest the Peace, despisest the Orders, and contemnest the Officers thereof, yea, and thou neglectest and revilest that Liturgie, or Divine Service, which is double-refined from Popery, and wherein the Reformation it self is Reformed, and art thou conformable to Christ?

2.

Jude 8. v.

Thou *resistest* the lawful Powers, thou *despisest Dominion*, and *speakest evil of Dignities*, and art not afraid to offend Him, who is the Defender of Thee, and the Faith, and art thou conformable to thy Saviour?

3.

Again, in thy private behaviour and conversation, Thou art haughty, turbulent, and censorious, rendring Evil for Good, and Hatred to those who are at Peace with thee, and art thou conformable to the Son of God?

On the other side; amongst Those who think themselves Conformable in the aforesaid particulars, yet many of them, O what Antipodes are they to Christ in other matters?

1.

Matth. 5. 37.

In Christs lips was found no guile; and He sayes, *Swear not at all, but let your Communication be, yea, yea, nay, nay, for whatsoever is more than these, cometh of evil.* But yet their mouths are full of Cursing and Blaspheming, running over the Passion in a most horrid Litany, and using Gods Name more in their Oaths than Prayers, making thus their *Sins* most shew their Christianity: in so much, that if accord-



according to the custome of the *Jews*, we should *rent our Clothes*, as oft as we hear Gods holy Name <sup>2 Kin. 19. 1.</sup> prophaned, we should scarce have a Rag left upon our backs.

Again, Christ kept Holy the Sabbath, and only <sup>2.</sup> Heal'd, and did good Works upon it; But O, <sup>Luk. 6. 7.</sup> how is that Day made the most sinful Day of the Week, the time of leisure for Iniquity, or of Rest to mens Sloth. Many labour six dayes in their lawful Callings, who shamefully Play, and Sin away the Seventh, which may justly occasion the revival of what *Alfredus* once said of the *Germanys*, If the day should be call'd according to some mens observation of it, *Demoniacus potius quàm Dominicus*, it should not be call'd the Lords day, but the Devils.

Once more, briefly, What a miracle of Temperance and Charity was Christ! Though he turned Water into Wine, yet upon all his Cups was writ *Holynesse to the Lord*. When he sate down to feed <sup>Zach. 14. 20.</sup> himself, he multiplied Loaves and fed Thousands, <sup>Matt. 14. 21.</sup> so that all his Meals were consecrated, as it were, into a Communion, and as strict and sober as our Sacramental Suppers. But alas! how is the old *English Hospitality* turned into a *Dutch Debauchery*; Variety of Liquors is now the chiefeest Entertainment, while in our Feasts, more is spent in Sauce than in Meat, in Smoak than in Fire, in Wines than in Loaves, as if we meant to abrogate the old Petition in the Lord's Prayer, and say no more, *Give us this day our daily Bread*, but *Give us this day our daily Drink*. These doubtless are *spots in our Feasts*, <sup>Jude 12. v.</sup> I cannot say of Charity, but of Wantonness and Riot, when more care is taken to fill the Brain, than

the Belly, the Rich, than the Poor; as if we would *Correct the Magnificat*, and invert also the words of the Blessed Virgin-mother, *Filling the Full with good things, and sending the Hungry empty away*. There is no better remedie to retriue Christian Charity and Temperance, than, instead of making men *Blind and Lame*, to call in such as are so; and to be as liberal at the Door, as in the Dining room, causing the Basket to go about more, and the Bottles less. This, this would be to be conformable to Christ; But now, if true Godliness be thus a likeness to God, where, O where, is it to be found? Betwixt the Atheists in Heart, dissembling Hypocrites on the one hand, and Atheists in Practice, the prophane Hectors on the other; betwixt Scribes and Pharisees here, and Publicans and Sinners there, How is sincere Piety decayed and lost, so that we may justly take up the Psalmists complaint, and say, *Help Lord, for the Godly man ceases, the Faithful fail from amongst the Children of Men*. Once *Orbis ingemuit factum se videns Arrium*, The whole world groaned to see her self made *Arrian*; but now she groans much worse *Factum se videns Atheum*, to see her self turned Atheist. In some there is but a *Form of Godliness*, in others, not so much as a *Form*; In few is found the *Power and Exercise thereof*, which is the Act here mentioned, and the next thing to be insisted on, *Exercise thy self unto Godliness*.

2 Tim. 3. 5. The word in the Original is γυμναζε, which signifies a making bare, or stripping our selves of all incumbrances in the Christian course of Piety, as Racers, Wrestlers, and Combatants do in their preparations for victory. *Grotius* tells us it alludes to

*Gymna-*



*Gymnasium*, a School; and imports our being as diligent in Religion, as we would have our children that go to School be in Learning. And indeed, there is nothing that we ought to make our *Business* Luk. 2. 49. so much as Godliness. *Pietas est pro pietate sumptua*, saies *Tertullian*. This is Godliness to be at cost for God. Holy *David* would not serve God of that 2 Sam. 24. 24. which Cost him nothing. And if any man be otherwise minded, and thinks much to take pains, and bid high for Heaven; all the comfort I can give him is this, that he may be Damn'd with ease, and go to Hell if he please, good cheap. The Jews have a rule, That whatever a man does in the solemn Worship of God, he should do it with all his might. Ecc. 9. 10. S. Paul therefore joyns Fervency of Spirit, and Serving the Lord together: and sayes our Saviour Ever since the dayes of John the Baptist, the Kingdom of Heaven suffers Violence, and the Violent take it by Rom. 12. 11. Force. Mat. 11. 12. But alas, we have a generation of men, who are all for a poor pittance of Piety, a little upon a Knives point will serve their turn, They are afraid to Fear God too much; and think it enough, if (*Agrippa* like) they be but almost Christians. Acts 26. 28. Again, there are others, who purposely study Irreligion, and affect Prophaneness; that so they may be sure to avoid the suspicion of being Hypocrites or Phanaticks. Yea, and further, Zeal in their fellow-Christians turns their weak stomachs, and, as if there were Infection in Faith, they are sick to see a Soul (like the Spouse in the *Canticles*) sick of Love. Cant. 2. 5. *Seneca* tells us of a *Sybarite* that was grown so extremely nice and lazy, that he would wax weary with the sight of others Labours, and therefore when at any time he saw a poor man digging and sweating, he began

## An Assize Sermon

1 Tim. 5. 17.  
Gen. 32. 24.

*Immensitas est  
mensura. Amb.*

*Dr. Reynolds  
Bp. of Nor.*

began to pant and faint, and requires him to be removed. And thus these dainty Christians, they loath to see men zealously devout, and would (I fear) be content to have their Room rather than their Company, who labour in the Word and Doctrine, and Jacob-like, wrestle with God in Prayer, stirring up themselves to take hold of Him, as 'tis Esay 64. 7. But, O, that such would consider, that Religion is not a matter of such a French indifferency as they make it, nor are God, and his Service, things to be play'd and trifled with. He that is but almost a Christian, shall be but almost saved; and he hath nothing of true Godliness, who thinks he hath enough, or may have too much. In other Churches, there is no man so much magnified, as he that is Strictest and most Devout; That Papist that is most diligent at his Beads, most Canonical in his Houres, and most frequently prostrate before his Crucifix, He of all others is most admired, and Canonized for the greatest Saint. And now as an excellent Bishop in his Treatise on the 110. Psalm, sayes, why should not a Holy Strictness, be as much Loved, and Honoured as a Superstitious? Why should not Exactness, Purity, and a Contending to Perfection, be as much pursued in a True, as in a False Religion? I cannot (indeed) but acknowledge, that Præciseness (with some) hath been made a Cloak (and that a long one) for Rebellion: and many wicked things have been done under the colour of Zeal and Reformation. But what? because others have been Hypocrites, shall we be Prophane? Because their Zeal hath set the world on fire, shall we be Key-cold in Piety, and serve God, as if we served him not? yea, and further, shall we shamefully Act the Black

Black Devils, because others have Acted the White? Remember ( I beseech you ) the words of the Royal Martyr, in his most Excellent MEDITATIONS. (I'll give you his own Expression, that it may make the deeper impressi<sup>o</sup>n in you ; ) <sup>Elizabeth BARR-  
ALPH, c. 27. To  
the Prince of  
Wales.</sup> Let not ( says he ) Counterfeit and disorderly Zeal abate your value and esteem of true Piety ; both of them are to be known by their Fruits ; The sweetness of the Vine and Fig-tree is not to be despised, though the Brambles and Thorns should pretend to bear Figs and Grapes, thereby to Rule over the Trees. Let us then make it our Business to be Unlike those men in a more Excellent way. Did Sectaries pretend to be Saints? Let us really and sincerely strive to Be so ; Had they the Name? Let us have the Thing ; and again, Had they the Shew and Vizard of Religion? Let us have the Face and Substance of it, that so the Beauties of Holiness, the Fruits of Conversion, and the Exercise and Power of Godliness, may be as much Seen in our Practice and Conversation, as they were proclaimed in their Language and Profession. If the Lives of the Sons of the Church of England, were as Holy as its Doctrine, as Divine as its Discipline, and as much Reformed as its Liturgie, This, This, would bring our Way of Worship into Credit, This would put to silence the Evil-speakers of 2 Pet. 2. 15. Foolish men, yea and This would make Converts flie to our Churches, as Doves to their Windows ; <sup>Isay 60. 8.</sup> whilst by our Holy Fervency in Prayer, our close Attention in Hearing, and our Grave and Orderly deportment through the whole Service of God, not only Children and Looser Christians may be struck with Awe and Admiration of the Ordinances, but also that a Heathen or Phanatick, if they should come

Gal. 4. 18.

come into our Assemblies, and see us thus *Zealously Affected in Good things*, They may Confess and say, Surely, Great is this God, whom this People Worship, and Right is this Worship, which is done so Solemnly, so Seriously, and so Devoutly.

I have done with the Act, *Exercise*, and hasten to the Argument, or Reason, with which the Apostle presses and enforces it, and that is drawn *ab Utili*, from its *Profitableness*. For *Bodily Exercise profiteth little*, but *Godliness is Profitable unto all things, having Promise of the Life that now is, and of that which is to come.*

Third Part.  
Job 21. 15.

Here, if any shall ask with those in *Job*, what *Profit is there in serving the Almighty?* I answer ( as *S. Paul* does in another case ) *much every way.*

Rom. 3. 2.

1. It profits more than all Bodily Trades and Labours. Take Bodily Exercise in that sense, and the Profitableness of the one, compared with the other, is ( as my Text says ) *ποῦς ὀλίγον*, *Little*, or *for a Little time*; whereas *Godliness* ( says the Apostle ) *is Great Gain*; and *that Good part which shall never be taken away*, Luke 10. 42.

1 Tim. 6. 6.

2. Understand by Bodily Exercise, the External Duties of Religion; and Godliness, which consists in Newness of Heart, and Life, that's more Profitable than those also, yea and 'tis to be preferred before the severest Exercises of Devotion, such as *Watching*, *Fasting*, and *Abstinence from Meats, and Marriage*: ( as is hinted Verse 3. )

Prov. 4. 23.

To Keep our Heart with all diligence; and stand daily upon our Guard, *watching* against Sin and Satan, so that neither of them take us Napping; this is better than to turn the Night into Day, and by an Unnatural Burglary force open the Windows of our Eyes,

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Eyes, when sleep would shut them fast.

Again, To *Serve God in Singleness of Heart*, that's Eph. 6. 5. more considerable, than to *Vow a Single Life*, than which, *Marriage* as it is *more Honourable*, so it is Heb. 13. 4. now Profitable and Useful, by how much Fruitfulness is more Commodious than Barrenness, Posterity more Immortal than Want of Issue, and in brief, by how much *Two are better than One*, and to be *Warm*, better than to *Burn*. Ecc. 4. 9. 11. 1 Cor. 7. 9.

In the next place, *Fasting from Meat and Drink*, that is Good in its place and season, when 'tis done in Order to the Exercises of Godliness; but, who will not say, that to that end, An *every-days Temperance* may be as good, as the *Pharisee's Fasting* Luke 18. 12. *twice a-week*. These are those Bodily Exercises, which the Apostle does not here altogether Condemn, but extenuates in respect of Benefit, if compared with Godliness; and therefore he says in my Text, *Exercise thy self rather unto Godliness, for that is Profitable for All things both in this Life, and that which is to come*.

For the Things of this Life, I shall instance only in a few, as namely, Wealth, Health, Publick Peace and Safety; as Prov. 3. 16, 17. where 'tis said of Godly Wisdom, *Length of days are in her Right hand, and in her Left hand Riches, and Honour. Her ways are ways of Pleasantness, and all her Paths are Peace*.

I shall begin with Wealth, and first shew, That the way to be truly *Rich, is to be Religious*. Though Great Gain, without Contentment is some mens Godliness, yet the Apostle assures us, that *Godliness with Contentment is Great Gain*. 1 Tim. 6. 5, 8. And needs must it be so;

C

1. Because

1. Because it is accompanied with Contentment ; for who so Rich, as he that hath Enough, and is Content with what he hath. That is Wealth indeed, that frees a man from Want, and that Contentment doth, even in Want it self.

2. This Exercising our selves unto Godliness, it is *Ars questuosissima*, as *Tertullian* calls it, The most Gainful Trade, because of Gods Blessing that attends it ; and now, the *Blessing of the Lord, that maketh Rich*, says *Solomon*, *Prov. 10. 22.*

3. It is said of the Godly man, That *whatsoever he doth shall prosper* ; and then sure he must needs be in a very Thriving way. If any of you had the Philosophers Stone, that could turn Iron into Gold, you would think your selves Abundantly wealthy, as if you had both the *India's* ; and much more may you do so, when you have this *precious Pearl*, or *White Stone* of the Gospel, which hath the Vertue to turn *Losses into Gain*, and that *an hundred fold*, *Matth. 19. 20.* yea, and make *All things work together for your Good*, *Rom. 8. 28.* The Godly mans Expences may be reckoned as part of his Income, and Revenue, in that, what he spends in Charity to the Poor, and in Liberality to Pious Uses, is counted a *Lending to the Lord, who will pay him again*, ( in Kind, or in Kindness, in money, or in money-worth ) for which he has the Bond of Gods Promise, which is the best Security in the world. Riches thus scattered, *Nou perunt sed parturiunt*, by an Honest Usury, and happy Brocage, they are Improved and Insured ; and like good Seed sown, they are not cast away, but Multiplied and Increased. Away then with the old Wives Proverb, which says, *Plain, ( or Pious ) dealing is a Jewel, but he that*

*Psal. 1. 3.*

*Matth. 13. 46.*  
*Rev. 2. 17.*

*Prov. 19. 17.*



*that uses it shall die a Begger.* I acknowledge the first part of it to be Orthodox, 'tis a Jewel of Inestimable value, but I cannot see how the latter part can be true, when I consider how many Beggars there are in the world, and how few Plain and Pious dealers. Examine things aright, and you will find, that there is no such *Unthriftiness* and *Ill-husbandry* as Sin. Many complain of Wars, and Taxes, and these (they say) have wasted and impoverish'd their Estates. But alas, their Sins are far more Chargeable and Consumptive. Think but with your selves at what a High rate Contention and Revenge are maintain'd, when the *Toll* is more than the *Grist*, and the Fees far greater than the Satisfaction. Think what vast summs of money Pride and Idleness exact, when a whole Lordship shall be hung at the Tip of the Ear, and men spend their Patrimony meerly to spend their Time, making it their every-days work, only to Play all day.

Again, Think but how the Drunkard swallows both Life and Livelihood down his Throat, and so makes it an open Sepulchre to bury all he has. Rom. 3. 13.

Think also what a ~~Waster~~ that Illicit sin of Adultery is, when at once it Empties both Back and Bags, leaving a man as Poor and Naked as the High-way Robbers, and throwing him into a *deep Ditch* (as Prov. 23. 27. *solomon* calls the Whore) which like a more devouring Sea, confounds the Revenue of all the Land that it encloses.

And again once more, Think but how many Elements are dispeopled for Variety of Dainties, to defray the wantonness of Lust, and satisfy the Curiosity of a *Critical Ingenious Palate* which *Studies* the *Art of Eating*. Think (I say) seriously of these things,

things, and you may live cheaper under the Power of any Needy and Disorder'd Armies, than thus pay Taxes to Sin, and give Free-quarter to the Devil. Unless then you had rather be poor and wretched Sinners, than Rich and Happy Saints, *Exercise your selves unto Godliness.*

2.  
Psal. 34. 12,  
13, 14.

Which secondly, Conduces as much to *Health*, as *Wealth*. *What man is he* (says David) *that desireth Life, and loveth many days, that he may see Good? Keep thy Tongue from Evil, and thy Lips from speaking Guile; Depart from Evil, and do Good.*

Math. 8. 29.

Many mens Tongues are such sharp Swords and Razors, that they cut their own Throats; Others dig their Graves with their Teeth; and others by Wantonness and Lust (like the worst of Cannibals) Eat away their own flesh, killing themselves by piece-meal, whilst alive, and doing that which the Devils desired to shun, *viz. Tormenting themselves before their time.* The Physician being asked the Causes of Diseases, answers, and that truly, *Mali Humores*, The Ill Humors of the Body. But the Divine resolves it more fully, and says, *Mali mores*, The Ill Manners of the Life. Art thou fetter'd with the Gout? Rackt and Tortured with the Stone? Or are thy Loins Ulcer'd with the Pox? or thy Breast spotted with the Plague? O consider, That there were shackles on thy Conscience, before those of thy Feet. There was a hardness in thy heart before that in the bladder; and the more filthy spots of thy life, they make the sores run, and cause those spots in the Liver. In brief, thy drunkenness drowns thy little World with a Dropsie; thy Apostasie brings the Epilepsie or Falling-sickness; thy Envy pines thee into a Consumption; and thy hot boiling



boiling Lusts cast thee first into a Fever, and thence into Hell fire. *Great Plagues* (says the *Psalmist*) *remain for the Ungodly.* But Godliness, that's the Grand Antidote against Pestilential diseases; as you may see, *Psal.* 91. 3, 6, 10. ver. If then you would escape such sad and loathsome Sicknesſes, labour to live free from more foul and nasty sins. Try it when you will, you'l find it to be true, That as Honesty is the best Policy, and Patience the best Law, so Temperance and Chastitie they are the best *Physick.*

And Thirdly, This *Exercising your selves unto Godlineſſ* it makes also for publick Peace and Safety, (which is the Magistrates great Concern.) Men (as one says) are the Walls and Ribs for Strength; Women the Nurseries for Increase; Children the Pledges for Perpetuity, Money as the Vital breath, Peace as the Natural heat, Plenty as the Radical moisture, Justice as the Life-bloud; but Religion; that's the Form and Soul of a Body Politick, without which it is but as a noisome Carcass, exposed to be devoured by Birds and Beasts of prey. Poets and Historians tell us, That the Old *Romans* owed their Prosperity to their Piety; and were made Commanders of the World for their Obedience to their Gods. And *New Rome* too, flourishes (at least Outwardly) in her *Superstition*, more than some *Protestant Churches* do in their *carelesſneſſ* and *coldneſſ* of *Worship*, (not to say *Prophaneneſſ*.) And to come nearer home, we have seen also by Experience, how Pretended Godliness and Zeal hath made Usurpation Formidable, and brought Reputation and Assistance to an Ill Cause and Title. *Machiavel* therefore was not out in his Politicks, when he In-

3.

*Diis, Te mihi  
rem quod ge-  
ris, imperas.  
Horat.*

structs

strucks his Prince *to put on a shew of Religion*. The very Athiests themselves acknowledge it a principal Engine of State, and an excellent Instrument of Government. And now, if the Shadow, Form and Counterfeit of a Feigned Religion be thus Considerable and Effectual to Establish a False Power, and draw Disciples and Adherents to Unjust Governors; O how Forceable and Advantageous would the Real and Sincere Exercise of True Godliness be, to the Settling and Securing of a Right and Lawful Authority. If the bare pretence and profession of Piety hath done such wonders, as amazed the world, and struck an Awe into Foreign Princes, O what miracles of Victories and Deliverances would the Power and Purity thereof produce! How would that make a Reformed Protestant Church *Terrible as an Army with Banners*.

Cant. 6. 4.

Prov. 16. 7.

Heb. 12. 14.

Lathan.

1 Cor. 5. 11, 14.

Doubtless, when our *Wayes thus please the Lord*, this *will make our Enemies be at Peace with us*, lest happily they should be found *to fight against God*, as Gamaliel said to the *Jews*, Acts 5. 39. Peace with All men, and Holiness, they are joyn'd together in the Holy Gospel of Peace. And if any Professors of Holiness have been turbulent and Rebellious; it was not because of their Holiness, but because they were *but Professors*. Religion that is *Pure*, (Pure for Faith, not Faction) it will be also *Peaceable*, James 3. 17. it hath its Name *à Religando*, and binds men (more than All your Laws) to their Good-behaviour, in that it puts an Awe upon their Consciences; and sweetly *constrains them to Obey for the Love of Christ*; working in them also a Fear, not only of Temporal, but Eternal wrath. What-ever you do then, suffer not this Sacred Bond to be  
it

it self broke in pieces ; neither let Religion lose its due Reverence and Dread, in being sported with, and scoffed at, by the prophane Drollers of this Age, whose wit lies in all wickedness, and whose mirth is nothing but madness. The Jews have a Proverbial saying, *Migrandum est ex loco in quo Rex non timetur*. There is no staying in that place, where the King is not Fear'd and Honour'd. They knew such a crying sin would be Eccho'd with some roaring Judgment. And what then shall we think will befall that Kingdom, where God is not Fear'd, nay, where he is Reproach'd and Dishonour'd? *Righteousness* ( says *Solomon* ) *exalteth a Nation*, ( be it never so mean and poor ) but *sin* ( especially that sin of Reproaching the holy things of God ) *it is a Reproach to any People* ( be they never so great and mighty. ) And if you think to have true Honour, and lasting Peace and Safety, without being serious and sincere in Holiness, truly you had as good resolve you will have These things whether God will or no. *The Lord is with you*, 2 Chron. 15. 2. *while you are with him*. And he that doth not account his Presence the best Protection, and looks not upon Godly Prayer, and Holy Living as the best Procurers of his Presence, let him go like an Atheist as he is, and live where he may feel *the woes* Hof. 9. 12. *of Gods departure*.

I might shew you in the next place, how *Godliness hath the Promises also in this Life*, of Spiritual Blessings, such as Forgiveness of sin, Peace of Conscience, Assurance of Salvation, and sweet Communion with God, whose Grace is better than Gold, and whose favour and *loving kindness is better than Life*. Psalm 63. 3. But further, Its greatest Gain is in  
Reversion,

Pl. 84. 11.

Reversion, in that it hath the Promise of Life, after Life. The Lord (sayes David) is a *sun and a shield, Grace and Glory will be give, and no good thing will be withhold from them who walk Uprightly.* It is reported of Alexander the Great, that having conquered this world, he wept because there was no more left for his Valour to overcome. But Gods Servants are better provided for than that Great Monarch was, in that they have a life, and a life; a world, and a world; one present here, and another to come hereafter; so that to them, not only life is sweet, but to *Dy is Gain.* Phil. 1. 21.

1 Cor. 3. 21, 22

Godliness (you see) it is that, which will improve your Estates, Preserve your Bodies, Keep the Kingdom in Peace and Safety, yea, and save your Souls into the Bargain. And now, when all things are yours, whether Present or to come. When you can say I have these and these Jewels, and heaps of Gold; and the *goodly Pearl of the Gospel* is mine too; when you can say I have such and such Ships and Lordships; and the *Kingdom of Glory* is mine too: in brief, when you can say I have such and such Dignities, and Honours, and the *Lord hath accepted me too*, and is become my *Portion and inheritance for ever.* When thus, all is prosperous on Earth, and all is right and sure in Heaven also, what can the most large and Noble Soul desire more! Having opened the Rich Mine, or Treasure of my Text in the Doctrinal part, I shall now crave your Patience whilst I make some Application.

Psal. 16. 5.

And here my Humble Address shall be, to you, the Worthy Magistrates here Assembled, that you would for the Health of your Souls and Bodies, yea, and of the Body Politick too, Use the *Exercise*, enjoined in my Text. There

There are none that have stronger, and more pressing Engagements upon them to be Good, than those whom the Lord hath made Great. 'Tis all the Equitie in the world that those whom God hath most Honoured, should most Honour God. 'Tis fit that they Return, as they have Received, and not be like some Gentlemen-Servants, and Tenants, who do the least work, because they have the greatest Wages, and pay the smallest Rent, when they have the largest Farms. They, who are first in Dignity, should have a Holy Scorn in them, to let others go before them in Duty. I know your Employments are manifold and weighty, and so certainly were King  *Davids* , yet he served God, not only on the seventh Day, but  *seven times a Day* .  Psal. 119.164.  Let not then the multitude of your Agencies be your Apologie for neglect of Godliness, from which Crowns are no Excuses. He that pretends Business to keep him from the Exercises of Religion, makes his Affairs his Idol, and saith ( in effect ) that something is more necessary than Salvation, and more Worthy than God himself. Again, I know your Authority and Place is  *High* , your Births and Educations are  *Gentile* , but he that thinks it  *below*  a Gentleman to be Righteous and Religious, may think also into the Bargain, that it is  *below*  a Gentleman to go to Heaven. Greatness, without Godliness, it is but like the Greatness of a Goury, or a Dropsical man, which is his Disease and Deformity rather than his Ornament, and Honour. Besides, a prophane Magistrate, is not only a Sinner, but (  *Jeroboam-like*  ) a Sinner-maker; in that he puts Virtue out of Countenance, and brings Vice into Request, and Fashion; the Common People will

D think

*Quo majori  
terras possident,  
minores censu  
solvunt, Patri-  
lien.*

*2 Kings 10.31.*

think they may then *sin by Authority*, Damn themselves with Credit; yea, and they will make it their Way of Flattery, and Complement, to go to Hell with such Brave Company.

— *Tantum est peccare Authoribus istis.*

But now, on the other side, when Greatness and Goodness, Power and Piety, Height and Holiness, meet and match together in Governours, as (Blessed be God) they do here, in an *Upright and Pious Judge*; and an *Active, and Religious Sheriff*: This will strike an Awe and Terror into the boldest Sinner, this will rectifie and reform a crooked and perverse Generation, yea, and this (if any thing) will propagate Godliness and Virtue in a debauch'd, Atheistical Nation. There hath been much talk (with some) of a *Fifth Monarchy*, and *Christ's Raigning here on Earth*; and now, may your *Exercising your selves unto Godliness*, Awake those men out of their Dream, and make them see, Christ does Raign, in your Righteous and Christian Government. We may say of Godly Magistrates, in a better sense than the *men of Lystra* did of *Paul and Barnabas*, They said the Gods, but we may say,

Acts 14. 11.

*God, is come down amongst us in the likeness of Men.* And may You (through his Grace) God-like diffuse your Goodness, and make others like You, in what You are like God. As it is your Care, to have all things well in your Consciences; so let it be your Endeavour to have All well also

- { 1. In your Courts, and
- { 2. In your Country.

Ps. 82. 6.

Since God himself hath Honoured you with the Title of Gods (as you your selves will do nothing Unworthy that great Name) so your Courts should be



be like *Heaven*, without Corruption, and all your Officers and Attendants, like *Saints and Angels*, without Guile.

1. Then, If any corrupt Counsellour, *supposing that Gain is Godliness*, shall with the Flowers of his Art and Eloquence dress up and maintain a Bad Cause, and be so Ingeniously Injurious, as to *frame Mischief by a Law*, running down Innocence, and Right, with Noise, and Passion, instead of Evidence and Reason, by which (though he cannot by-asis and delude prudent and discerning Judges, who can see through all his Flourishes and Fallacies) yet he may strangely Impose upon and beguile poor Ignorant Jury-men, who are commonly so little Learned, that if they should be Tried for Felony, they would scarce be saved by their Book.

If then (I say) any shall thus Prævaricate, rather than Plead, and be his Clients Advocate and Champion, when his Conscience tells him, the Cause is False and Unjust, I might at large shew you, how sharp and severe the Schoolmen, Casuists and Fathers, are against this Quaint Cozenage, this Learned Wrong, and trim Artifice of Injustice which some make a semblance of the Offence of *Judas*, and a tincture of the Rhetorick of Hell. (*Francis Spira*, (that sad example of Despair) he tells us, it was his first step thither.) But for hast I shall only let you know, that this their vitious Skill (as *Plato* calls it) it is inconsistent with the Exercise of Godliness, and contrary both to the Holy Precept, and Præcedent of God, who expressly sayes, — *Thou shalt not speak in a cause to wrest Judgment. Keep thee far from a false matter, the Innocent and Righteous slay not thou; for I will not justify the wicked.*

Job 8. 20.  
Non porrigit  
manum maledi-  
cis, Vulg. Non  
manus impii  
accipit, Sep.

Esay. 9. 6.

Vir bonus non  
agit nisi causas  
bonas, Quintil.

Cambd.

Esay. 1. 17.

Acts 8. 20.

Exod. 23. 2, 7. 'Tis said in Job, *He will not help the evil doers*; according to the Original, it is, *He will not put forth his hand to them, or, he will not take them by the hand*, no, though there be a great Gift or Offering in it. The Prophet *Esay* pronounces a *Wo to them, that Plead for, or Justifie the Wicked, for Reward, and take away the Righteousness of the Righteous from him.* *Esay. 5. 23.* Solomon also tells us plainly, *That He that justifies the wicked, and he that condemns the Just, even they both are Abomination to the Lord.* *Prov. 17. 15.* Yea, and further *ch. 24. 24.* He there saith, *He that saith unto the Wicked, Thou art Righteous, him shall the People curse, Nations shall abhor him.* And therefore a Godly Lawyer, who is a good Practitioner in the Gospel as well as Law, and daily consults with him who is called *The Counsellor*, He will seriously weigh the merits of the Cause, and not engage in all Tryals, Right or Wrong, Sacred or Sacrilegious; (like Souldiers of Fortune who are ready to Fight in all Wars, whether the Kings or Usurpers) Again, as *Queen Elizabeth* stiled her self *the Poor mans Queen*, so, he will be as Ambitious to be the Poor mans Advocate, as the Rich; and zealously Plead for the *Widow*, without having a design upon her Joynter, and be a *Father to the Fatherless* without hoping to Marry their Mother. In brief, when a Fat wealthy Client shall come to him with his Gold and Guilt together, and desire his Advice and Assistance to defend an unjust Title, Urging him to stretch his Wit, to strain a point in Law, and shew his Reading in strengthening his Iniquity, He will say to such a Simoniackal Retainer, as *S. Peter* said to *Simon Magus*, *Thy Money perish with thee.* He will say also with *S. Paul*, *I can*



can do nothing against the Truth, but for the Truth ; 2 Cor. 13. 8.  
and will resolve with Faithful Abraham, that it shall  
never be said, *The King of Sodom hath made him* Gen. 14. 23.

*Rich.* No man shall Tempt him to open his Mouth  
against his Conscience, or to put so much as a fair  
Gloss upon a foul Cause, unless he be offered such  
a Fee, as is more Pretious than his Soul, more worth  
than Heaven, and better than all the things of the  
Life that Now is, and that which is to Come.

2. For the Witnesses. They are summoned hi-  
ther for the same end, that Christ came into world,  
*viz.* To bear witness to the Truth ; And now, if any Joh. 18. 37.  
man shall be so Impudent, as to establish Falshood  
with an Oath, his *False swearing*, is worse than the  
others *Fraudulent Pleading*, in that as the one makes  
the Law, this Man makes the Gospel Patronize a Lie ;  
yea, and further, he goes about to draw in God to  
Abett his wickedness, saying in effect, *Tbou, O Lord,*  
*who lovest Righteousness, and Hatest all Iniquity,*  
Grant me thy Testimony to help me in my Villany.  
Hide my Injustice under the shadow of thy Name,  
and of thy Goodness Countenance my sin. Thus  
at the same time taking the Holy Bible in his Hand,  
and Renouncing it in his Heart, and betraying the  
Truth (as Judas did Christ) *with a Kiss.* These Luk. 22. 48.  
Knights of the Post (who may well be called the  
Devils Martyrs) they truck and bargain one with  
another, saying, according to that shameful Greek  
Proverb, Δάνεισον μοι μαρτύριον, Lend me a Testi-  
mony ; Swear for me this Assize, and I'll swear for  
you the next, having no other way to gratifie their  
Neighbours, and expresse their mutual Friendship but  
by *sinning for each other.* And now, if *such Witnesses*  
were slain (instead of those mentioned in the Re-  
velation)

Rev. 11. 12.

velation) The dwellers upon Earth might indeed have cause to rejoyce over them, and make merry. A Perjur'd person (who by a False Oath, in the Face of his Country, between sun and sun, takes away the Goods, Estate, or Life of his Innocent Neighbor) being as Bad, or worse, than any other Thief, or Murtherer, in that (as S. Cyprian speaks) *Inter leges ipsos delinquitur, inter jura peccatur, nec Innocentia, illic, ubi defenditur, reservatur.* In the midst of Laws, he Sins against Law; and does unjustly in the Courts of Justice; Stealing in the Presence of the Judge, and Killing, even in the Sanctuary, or Solemn place of Refuge, where every one presumes on Safety and Protection.

Ad Donat. l.  
2. ep. 2.

Joh. 6. 70.

3. A word Thirdly. to the Jury-men, who are commonly (like Christs Disciples) *Twelve in number*, and too, too commonly too, *One* (or more of them) *is a Devil*; who betrayes Causes, and Corrupts his Brethren, being more swaid by the Plaintiffs, or Defendants Acquaintance, Alliance, or Bribe, than by the Arguing of the Counsel, the Decision of the Judge, or the Evidence of those that are Sworn. These Men, they sometimes wait for Empanelling, and lie leidger at the Bar, as the Impotent Cripple did at the Pool of *Bethesda*, till some good, or rather evil Angel Troubles the Waters (that *Justice may not run down as a mighty stream*) and then they step in to Fish in them and to Heal their Friends Lame Cause, or their own broken Fortune, being ready, not to Give, but to Sell their Verdict to him that offers most. You shall have them Creep and Insinuate into Solicitors, Attorneys, and such others as are concern'd in Causes; and then they cunningly intimate their *Quiddabitis? What will you give me,*  
and

Amos 5. 24.

Matth. 26. 15.

and I will deliver him unto You? Thus in a most Foul, and shameful manner, prostituting their Souls and Consciences ( as the Harlot does her Body ) for a little, *filthy Lucre*.

1 Tim. 3. 3.

And now, These are *Hainous Crimes to be searched into, and Punish'd by the Judges, Job 31. 11.* And it would be well, if those who have the Office (not of Packing) but Empanelling Juries, would diligently look into their Lives, as well as Lands or Livings; and chuse men that are known in their Country to have *Free Hearts*, as well as *Free-holds*, and not Record such whom either Baseness, or Necessity; may render pliable to be moulded for the Impression of a Mercenary Injustice.

And Happy also would it be, if the *Gentlemen of the Grand Inquest*, would repent of their *Omnia Bene's*, and Present the Defects of their former Presentments; and begin now to be as Zealous against the Violations of *Gods Commandments*, as of the *Kings Statutes*; Indicting *Blasphemy* as well as *Treason*; and the *filthiness in the Inns*, as well as *foulness of the Road*; the Cheats, Debaucheries, and *Deep Pits* in the one, being as dangerous and injurious to Travellers, as the *Robberies and deep Sloughs* in the other. In brief, If they would be as forward to Exhibit Bills against the Breaches of *the Sabbath*, as of *the Peace*; and be as careful to have the Down-falls of Churches repaired, as they are about decays of Bridges; and once more, lastly, If they would be as earnest to have Laws put in Execution against a Grand Atheistical or Papistical Recusant, as they are to prosecute a poor sneaking Anabaptistical Separatist, This would speak them, to be *men Fearing God*.

Prov. 22. 14.

Prov. 24. 21.

1 Pet. 2. 17.

*God, and Honouring the King*; both which are joyned and enjoyed together; and if they do not do both, they can do truly neither; it being infallibly true, That from the Neglect of Divine Laws, flows all the contempt of Humane; which made *Constantine the Great* say, *He that is False to God, can never be Firm to me.*

Gen. 18. 32.

I have done now with the Enormities of your Courts; let not *my Lord be Angry, and I will speak but this once*, of one Grand Mildemeanour in the Kingdom, and so Conclude.

Matth. 7. 13.

Your Wisdoms judge it not fit, to let every one set up what Religions they will. And your Piety (I am sure) will much less suffer you to give way to any men, to set up what Sins they will. Down then with the Devils *Vitioss*, who study the Mysteries of Iniquity, Invent new Modes of wickedness, and *Exercise themselves unto all Ungodliness*. If *Latitudinarians* in Opinion are not to be tolerated, much less are *Latitudinarians* in Practice, who walk the *Broad way* to Hell, and strive to set up as many strange Devils, as the other would set up strange Gods. Never did Hereticks more mischief in the Church, than Hectors (if Unrestrained) are like to do in the State. If a *Hook be not put into the Noses of those Leviathans*, They may (happily) unhappily put something into Yours, and Mark Magistrates, as your Laws do sometimes Malefactors. I wonder (in the Name of God) under what Capacity they dare give these Affronts! Is it because they are, or have been Souldiers? surely no: Men of that Great and Generous Calling, will attempt more Noble and Heroick things. I confess indeed, the

Job 41. 1.

Poet

Poet said of old, *Nulla Fides, Pietasque Viris qui Castra sequuntur*. They made, as if Piety was inconsistent with the Military Employment, and the profession of Arms was a sufficient Excuse for an Irregular and Irreligious Conversation. But if you look into the Book of Truth, you will find that the

*Graviter peccant & hinc se primi vocant, cunctant quod militabant.*  
Amb. Ser. 7.

*Camp was to be Holy*, as well as the Church, *Deut. 23.*

*14. and Holiness to the Lord*, it is to be written upon the Bridles of the Commanders Horses, as well as upon the Pots of the Lords House, *Zach. 14. 20.* And why

else do the Pen-men of Holy Scripture delight to set forth the Graces of the Spirit in Military terms and weapons? *S. Paul* alludes to, and Spiritualizes

*Ephes. 6. 13.*

their whole Armor. And certainly, he doth not mention the *Shield of Faith*, that they who Use Shields may be Infidels. He doth not therefore speak of the *Helmet of Salvation*, that they who wear Helmets should laugh and make a mock at Heaven. Nor doth he call the *Word of God*, the

*16.*

*Sword of the Spirit*, that they which draw the one, should slight and throw away the other. Valour with some, is raised to that High pitch, that they think it a disparagement to have the Fear of God; instead of taking Heaven, they strive to take Hell by Violence; and make it a piece of a Great and Gallant spirit, to dare to be Damn'd; and hence it is, that they so often call upon God to do it. But let such know, that no man is truly Valiant, but he who is Affraid of Sin more than Hell; and Flies away from it, even when it looks most Amiable and delightful; and again, no man is Christianly Courageous, but he who dares be Good, even when the Times are Bad, yea worst; and't should be neither

*17.*

*Virtus est visum fugere.*

E.

Safe

Safe nor Honourable to be Honest. None so fit to Fight the Lords Battles, as a David, who is a man after Gods own Heart. For how can Ungodly men imagine, that God should Teach their Hands to war, and their Fingers to fight? How can they expect, that He should be their Fortress, High Tower, and Deliverer; when at the same instant they Fight against God with their Sins, open their mouths against Heaven, and with themselves Confounded by him every hour? Job 22. 30. We read there, that *The Innocent shall deliver the Island, and it is preserved by the Pureness of their Hands.*

Psal. 144. 1.  
Verse 2.  
Psal. 73. 9.  
Manni pura sunt opera in culpa. Dru-  
fus. in locum.

May then the Lord our KING be as an Angel of God to discern between Good and Bad; to separate the Precious from the Vile; and scatter the wicked with his Eyes, and (if men will be rifling Chariots) bring the Wheel over them. That so there may be no more Binding of our Nobles, no Leading into Captivity, no Complaining in our Streets, but, *All his Officers may be Peace, and his Exalters Righteousness,* Esay 60. 17.

And, may All You that are in Authority under him, be a Terror to Evil-doers, and a Praise to them that do Well, that so Scribes and Hypocrites, Publicans and Sinners, may no longer be Synonyms, and signifie the same things; but All that Write in your Courts, or Sit at the Receipt of Custom, may be Merciful in their Fees, and Faithful in their Trust; and not make Law be sold as dear as Land, nor fill their Private Purfes with the Publick Tribute; That they, and all others Under You, leading a Righteous and a Sober Life, in All Godliness and Honesty,

1 Pet. 2. 14.  
1 Tim. 2. 2.



## Preach'd at Dorchester.

31

*Honesty, May with you be made Partakers of All the Promises of the Life that Now is, and of that which is to Come. Which God of his Infinite Mercy, Grant, for his Son Christ Jesus his sake, To whom with Thee, O Father, and the Holy Ghost, be Ascrib'd All Honour, Power, Praise, Might, Majesty, and Dominion, now, and for evermore. Amen.*

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THE END.

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